ing of the vernacular upon which it is based. It is clear, too, that this type of linguistic unity must be achieved if that reenf orcement to cultural and national unity heretofore given by the Empire-wide use of the classical language is not to be lost. Accordingly a vigorous effort has been made to have a form of *mandarin* adopted as the *kuo yu,* or "national speech." .It is taught in the schools and has made headway among the educated in at least some of the *non-mandarin* speaking areas on the south coast. Although as late as thirty years ago a public address in *mandarin* would not have been understood by an educated audience in Canton or Foochow, of recent years a lecturer using it can expect an intelligent hearing in almost any school assembly. The local dialects persist, but the standard national vernacular is spreading.

In literature the changes wrought by the coming of the West are especially marked. Not only has it become good form to write in the *pai hua,* but the scope of literature is being modified and widened. In scholarly circles historical criticism is popular. The Han School of the seventeenth and eighteenth centuries with its courageous and original investigation of the authenticity of the accepted texts of the ancient Classics has once more come into vogue and has been reenf orced and enriched by contact with the historical methodology of the modern West. Aided by the tools thus made available, stimulated by the efforts of Western sinologists, and freed from the shackles of the older state-supported orthodoxy, Chinese scholars are eagerly investigating afresh the records of antiquity. For example, Hu Shih has been writing the

history of Chinese philosophy and in this and in other realms has been challenging the accuracy of traditional views. Much attention is being devoted to the Chou and pre-Chou period and the books ascribed to those centuries are being subjected to critical scrutiny with conclusions which are often very sceptical. A good deal of study is being directed toward the archeology of Sinkiang and of China's West. A record of the Ch'ing has been compiled on the general pattern of the other dynastic histories in the hope that it will be admitted to that notable series. As is natural in a time of energetic agitation to rid China of the "unequal treaties" much attention has been given to the history of the nation's diplomatic relations with the Occident.